

THE NUR AF' SHAN

Vol. VIII

FRIDAY:—July 8th, 1904.

No. 28

FOREIGN TELEGRAMS.

London, June 30.

Reuter's correspondent at Tokio says that a telegram has been received that the Russian cruiser *Geras*, with torpedo boat destroyers from the Vladivostok squadron, is attacking the town.

Reuter's correspondent at Seoul says a Russian squadron, consisting of the *Geras*, three cruisers and ten destroyers and torpedo-boats, fired 180 shells on a Japanese settlement (sic).

Reuter's correspondent at Niu-chang says that the Russian destroyer *Bursky* arrived from Port Arthur and berthed, alongside the gunboat *Nyuzhik*. The commander denies the sinking and damaging of Russian ships on the 23rd instant.

The Russian correspondent's descriptions of the fighting resulting in the Japanese general advance show that two days' hard fighting took place on the 25th and 27th on the Siu-yen and Hai-cheng road, the superiority of Japanese artillery again carrying the day and compelling the Russian brigade to evacuate a formidable position. They add that fighting is proceeding at Sinsheng, 16 miles south-east of Hai-cheng.

Reuter's agent at Tientsin says the Russians were defeated 15 miles east of Hai-cheng on the 28th, and are now retiring northward from Tashi chow, fearing that their retreat would be cut off.

Bombay, July 1.

In the last telegram the parts referring to the Vladivostok squadron have been misconstrued, and should read as follows:—

Reuter's correspondent at Tokio says a telegram has been received from Genzan that destroyers from the Vladivostok squadron are attacking that town.

Reuter's correspondent at Seoul says the Russian squadron at Genzan, consisting of three cruisers and ten destroyers and torpedo-boats, fired 180 shells on the Japanese settlement there.

Reuter's correspondent at Niu-chang says that the destroyer *Bursky* was crowded with men when she arrived. Her bow gun was shot away, and she had the appearance of having been in an engagement in which she rescued numbers of survivors from other vessels, but it is believed she ran the blockade alone with despatches for the Army.

The Russians report a Japanese attack by land and sea on the 25th ultimo on the outlying positions at Port Arthur. The Russians were outflanked and retired, losing 207 men. The Japanese loss was heavier.

The following telegram was received this morning by the Japanese Consul in Bombay from his Government:—

Our Consul at Genzan reports:—
Early yesterday morning six Russian torpedo boats entered the port and fired about two hundred shots upon the settlement, sinking one steamship and one sailing vessel. They then rejoined three ships outside the harbour and disappeared. Two Koreans and two soldiers were slightly wounded. The damage to the buildings was insignificant.

The report from our Taktshan army on the details of the occupation of Fenshuiling is as follows:—Our army was formed into three columns, and on the 25th June commenced operations for occupying Fenshuiling, where the Russians had constructed semi-permanent fortifications with forts, entrenchments, wire entanglement and abatis. The Russians offered a stubborn resistance, but our detachments, after fierce engagements, succeeded in surrounding the enemy and finally took Fenshuiling on the 27th June. The enemy's corpses found in the main road were over 90, while those left elsewhere are yet unestimated. Six Russian officers and 82 men were captured. Our total casualties are estimated at 170.

At noon to day a few rounds were fired from the maxim, indicating that General Macdonald felt himself free to resume hostilities. The jong did not reply, and shortly after the Tongsa Penlop came in with a

large retinue of Bhutanese in gorgeous attire and had a long conference with Colonel Younghusband. He had a letter from the Dalai Lama asking him to use his good offices in bringing about a settlement. In the letter the Dalai Lama named the Ta Lama and the Lama Grand Secretary and representatives of three monasteries as his representatives. It is believed that some of these men have already arrived in the jong. Now the general impression here is that a satisfactory settlement will be arrived at without further military operations.

London, July 2.

An official telegram from the Russian Consul at Yingkou, reporting the arrival of the Russian destroyer *Bursky* from Port Arthur, adds that Admiral Togo's statements of the affair on the 23rd ultimo were inventions. "All our vessels," the Consul declares, "are safe and sound."

General Pduig from Mukden telegraphs to a similar effect.

London, July 3.

Reuter wires from Chifu that refugees report that after the land fighting on the 25th ultimo the wounded were arriving at Port Arthur by hundreds.

Refugees via Pigeon Bay say that hundreds of wounded were also passing there, indicating a simultaneous advance on the west coast.

The besiegers are receiving strong reinforcements.

Reuter's correspondent wires from Tokio that Admiral Togo reports that a Russian guardship resembling a battleship was torpedoed and sunk and Russian torpedo boat destroyers also sunk at the entrance of Port Arthur harbour on Monday night.

According to a belated report from Admiral Togo Monday's attack on the guardship was accompanied by a fierce fight between torpedo-boats in which the forts participated. The Japanese lost 31 killed.

London, July 2.

Reuter's correspondent at Tokio says it is believed that Admiral Kamimura attacked the Vladivostok squadron at Tushima Island on the night of the 1st instant, as cannonading was heard.

London, July 3.

The Vladivostok squadron has eluded Admiral Kamimura's fleet.

London, July 4.

According to a telegram received at St. Petersburg from foreign Attaches at the front, no fighting is expected for some time owing to the rain, which has converted Manchuria into a bog, suspending all operations, and the armies are retiring to drier ground.

The Russian reports of the re-occupation of the passes are incorrect. Reuter wires from Liaoyang that the Failing Pass is not occupied, and is inaccessible owing to mud. The armies are bivouacked on either side. General Kuropatkin, seeing a battle was impossible, returned to Hai-cheng.

Bombay, July 4.

The following telegram was received last night by the Japanese Consul at Bombay from his Government:—

Admiral Togo reports that the 12th torpedo-boat flotilla, on the night of the 27th ultimo attacked and sunk the enemy's guardship of two masts and three funnels outside Port Arthur. The same flotilla then exchanged fire with the enemy's destroyers, whereof one was observed to capsize and sink. Our casualties were 14 dead and wounded.

London, July 5.

Sir William Rattigan, Member for North-east Lancashire, has been killed in a motor car accident at Biggleswade.

London, July 5.

A Standard telegram from Tientsin says that since the 27th ultimo, when the Russian guardship was sunk, the Japanese main squadron has been landing men at Dalu preparatory to a final attack on Port Arthur, and that probably things will be brought to a final issue in the next few days.

The post at St. Petersburg has arrived from Mukden in seventeen days. The Railway is working splendidly, and the trans-Baikal section is carrying an average of eight trains daily.

General Kuropatkin, on the 17th ultimo, had no fewer than 120,000 men of all arms, but the steady increase makes his situation at Liaoyang and Hai-cheng quite secure.

EDITORIAL NOTES.

Lord, let me not be too content
With life in trifling service spent—
Make me aspire!

When days with petty cares are filled,
Let me with fleeting thoughts be thrilled
Of something higher!

Help me to long for mental grace
To struggle with the commonplace
I daily find.

May little deeds not bring to fruit
A crop of little thought to suit
A shriveled mind.

SELECTED.

The tragic events now occurring within the borders of the land of Thibet are attracting the attention of the whole civilized world. A mission bent upon the peaceful negotiation of commercial treaties has been rejected by the Thibetan Llamas as the enemies of their people. The result has been to transform the quiet and peaceful visitors into an army, determined not only upon self defence but possibly to become an army of conquest. The cry "On to Lhasa" means the death knell to the old regime. Thibet will cease to be an exclusive nation. The light of modern civilization will now be permitted to shine in upon its benighted peoples.

The following brief statement as to Lhasa describes what is characteristic of all Thibet:

"Lhasa is a city of magnificent buildings, where the streets are never repaired, and, except for a slight cleaning in January and March of the Thibetan calendar, are dreadfully dirty. Everywhere people are laden with rich ornaments (note the imports of turquoise and jadel) but unwashed as Calverley's organ grinder. A vast Buddhist temple stands in the centre of the city, and it is encircled by a street lined with shops and roadside vendors. Both men and women are enthusiastic traders, and especially striking is the sight of Buddhist priests selling divers merchandise at roadside stalls, with the sleeves of their clerical robes rolled high up their arms."

We have already pointed out the Cosmopolitan character of the Gospel of Jesus Christ, which explains why it is as suited to the West as it is to the East. It is with pleasure we add the words of Lecky, the author of the *History of European Morals*, who says:—

"It was reserved for Christianity to present to the world an ideal character, which through all the changes of eighteen centuries has inspired the hearts of men with an impassioned love, has shown itself capable of acting on all ages, nations, temperaments and conditions; has been not only the highest pattern of virtue, but the strongest incentive to its practice; and has exercised so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and to soften mankind than all the

disquisitions of philosophers and all the exhortations of the moralists. This has indeed been the wellspring of whatever is best and purest in the Christian life. Amid all the sins and failings, amid all the priestcraft and persecution and fanaticism that have defaced the Church, it has preserved in the character and example of its Founder an enduring principle of regeneration."

Many devout Christians have expressed the hope that the dire calamities, through which the people of India have been passing, would suffice to wean them from the follies of superstition and idolatry. Possibly some have been so affected, but the mass of men go on their way as if nothing had happened. The "Ro-hni" mela at Ludhiana in honour of a Muslim saint, coming in upon the heels of the pestilence which carried two thousand of our people out of the city to the cemeteries and burying ghauts, is going on with its usual gross idolatry participated in by both Muslims and Hindus.

"The heart of man is deceitful above all things and is desperately wicked."

The question whether Japan will adopt Christianity as the religion of State is one which is being seriously discussed both in and out of Japan. We do not think it likely that Christianity will be made the state religion just now. We seriously doubt if such a course would work good to the church. But it does seem certain that Christianity will receive recognition as one of the recognized religions of the empire. A recent writer gives us the following:

"Last Sunday a very remarkable religious meeting, called by men of position and influence and largely attended, was held in the park at Tokio. The proposal that appears to hold favour is one for founding a new Church on independent lines, but Christian in sympathy and ideas. The Japanese Minister in London, however, does not believe a State religion is likely to be adopted. As it is, all religions are tolerated, and every man is free to profess what he will. Meanwhile the Anglican Bishop of South Tokio mentions in a letter home a significant indication of the feeling in regard to Christianity in Japan. The Government has insisted that the interpreters accompanying English and other war correspondents to the front shall be Christians. The purpose of this order, the Bishop explains, was that Japan might be represented among the European correspondents by men of strong principle—men who would do honour to the Japanese name. The Bishop is certain that confidence in the character of Christian Japanese prompted the order. This may be set against the sneers about 'rice-Christians' in the East, in which men unsympathetic towards missionary work so constantly indulge."

Everything that God does is beautifully done. His stars are jewels set in velvet; his flowers are sapphires set in emerald. Everything of his creation, in shape and color, as they lie bathed in the sunlight, has upon it the touch of the beautiful. And this teaches us to do beautifully everything that we do. Especially in our conduct toward each other ought there to gleam the beauty of the star and breathe the fragrance of the flower. Christian courtesy outflowing from a sincere heart is the highest form of gentleness, and so of beauty.

The Mussoorie Conference.

The North India Conference of Christian Workers for Bible study, devotional meetings and discussion of methods of work will (D.V.) meet in Mussoorie September 14th—22nd, 1904.

The Conference has grown in interest and helpfulness year by year and is now looked forward to by an ever increasing circle of Christian workers.

This preliminary notice is sent out as a reminder with a twofold purpose—1. In the hope that it may lead some to decide when and where to take their holiday—2. To ask for the earnest prayers of all who are in sympathy with the object in view.

Below will be found a tentative programme and the names of some who hope to take part in the Conference.

The programme is subject to modification and is not quite complete, but as far as possible it will be adhered to as it now stands.

Your prayers are asked for God's blessing on the Conference this year and for the speakers in their preparation that to the desires of so many for a year of work in greater fruitfulness through the power of God may be realised.

Programme.

Bible Readings:—

In Mussoorie. Rev. W. B. Anderson.

" Landour: Rev. J. Gelson Gregson.

" do. (Edgehill) Victoria, Lady Carbery.

Village Work: Training of Agents; and Schools for Indian Christians. Rev. S. Martin.

The Place of the Foreign Missionary element in the Evangelization of India. Rev. E. H. M. Waller.

The Chet Ramī Sect. Dr. H. D. Griswold.

The relation of the Neo-patriotic movements in India to Christian Missions. Rev. A. Crosthwaite.

How to present the response in the Christian Faith to Indian religious aspirations. Rev. J. N. Farquhar.

The relation of Christianity to Non-Christian religions and movements in the early Christian Centuries. Rev. A. H. Ewing, Ph. D. D. D.

The more effective Co-operation of Women's Work with men's. Miss Fallon.

The following also hope to take part in the meetings:—

Revs J. C. R. Ewing, D. D.; J. F. T. Hollowes, and W. E. S. Holland; Drs T. L. Pennell, J. M. Macphail and G. D. Turner, Esq.

W. E. S. HOLLAND, *Hon'y. Secy.*

Anything which makes religion its second object makes religion no object. God will put up with a great many things in the human heart, but there is one thing he will not put up with in it—a second place. He who offers God a second place offers him no place.—Ruskin.

The Bible in History V.

ROBERT GROSSETETE AND ROGER BACON.

The two men are Robert Grossetete and Roger Bacon. This paper can but glance at these two men, and indeed can only allow one of them to speak for the other. The writer is indebted to Dr. Montague James who, in the *Cambridge History*, has written an admirable chapter on the Christian Renaissance, for the extract. It is Roger Bacon who speaks:—

"The Church is therefore slumbering. She does nothing in this matter, nor hath done these seventy years. It is an amazing thing, this negligence of the Church: for, from the time of Pope Damasus there hath not been any Pope nor any, of less rank who hath busied himself for the advantaging of the Church by translations except the aforesaid glorious Bishop."

The significance of this passage will not be missed. Pope Damasus of course it was who persuaded Jerome to undertake his great task—that task which was to merge, after a millennium, into a task greater still.

Roger Bacon was the one man who could best measure the greatness of Robert Grossetete. That shepherd-hearted Bishop, the very greatest perhaps that the English Church has produced, had regained for scholarship an interest in Greek. Roger Bacon, too, had found his way to that fountain; and though both men had been dead long years before the fugitive scholars of Constantinople brought their treasures to Italy, they are the heralds of that time, and they salute it afar off.

There yet, however, intervenes one stage, and a brief allusion must be made to it.

It is no longer possible with a good conscience to hurry over the time which intervened between the close of the thirteenth century and the beginning of the sixteenth. The Bibles of Wycliffe in England, and that of the same age, translated we know not by whom in Bohemia, are plain proofs that the best religion of the time was hungering for a closer acquaintance with the Word of God. It was then that Matthias of Janow lived, Canon of the Cathedral at Prague. He enables us to see what was at work in the minds of pious men.

"From my youth up, whether on a journey or at home, in business or at leisure, never was my Bible out of my sight. My soul was (as it were) espoused to it. In every sorrow, in every persecution, I ever betook me to my Bible, which walked with me as my betrothed. And when I saw others carrying about the relics and bones of saints, I for my part chose for me my Bible, my elect, my comrade in all life's journey." And it is to be noticed that it is to the exhortations of Augustine and Jerome that this saintly man traces his love for the Bible.

The Dawn of the Reformation.

It is easy to see that the Reformation when it came would visit Bohemia. Blessed are they who thus hunger, for they shall be filled. We shall be able, however, to make a wider forecast, as soon as the art of printing has brought to men's hands the power to multiply copies of the Scriptures. Then that quality innate in the Teutonic race, which so early made itself conspicuous in the Gothic Version of Ulphilas, reawoke in Germany. The earliest printed Bible in a modern language was in German, published in 1466, the first of a splendid series of folio Bibles, of which fourteen distinct

* Gieseler, vol. iv., p. 240. The rendering is by Canon Curteis.

issues are reckoned before Luther's Bible was translated, the fourteenth of the series bearing date only a year later than the nailing up of the theses at the door of Wittenberg Church. We mark the towns which produced these noble books, we shall hear of them again when the Reformation comes—they are Strasburg, and Augsburg, and Nuremberg.

To return, however, to England, which in order of time produced the first Bible in a modern language, viz., that of Wycliffe about 1380; there is this to be said, that the confidence shown by Wycliffe in his mother-tongue illustrates the depth of his love for his people, and marks a fresh stage in the influence of the Bible.

The First English Bible.

That love had its reward. The language of the people gained steadily in depth and dignity because of the depth and dignity of the thoughts which had to be expressed in it. Two centuries later, when in "the spacious times of Great Elizabeth" the world grew wider, and Shakespeare had illustrated the power of the common speech of men, Bacon, "the wisest and the brightest" of mankind, was constantly quoting the Scriptures in Latin, and had his books translated into Latin, not only that they might be accessible, but that they might be permanent. He, the chief watchman on the wall to mark the advancement of learning, and himself a new instrument for diffusing it, would not trust his own books to his own language. He 'had lost time,' he said, 'with his own age,' he would if he might 'recover it with posterity.' It was not so that the great translators argued. On the contrary, what Wycliffe felt was felt again by Tyndale. To both the common life of men was sacred, and the lever to lift men out of the mire and clay of sordid life, and to set their feet upon a rock, with a new song in their mouths, was in their judgment—and they rightly judged—the message of God's love to them, the Gospel message in their own speech.

Mention has been made of the series of great Bibles translated from the Vulgate, and the claim has been made that their share of honour shall be paid them. That honour will not be denied, but when the times of refreshing came at last, and Erasmus prepared the way of the Lord by the publication of the Greek Testament, the policy of Wycliffe and Tyndale was crowned with the sanction of Divine acceptance and favour. A sign of the times was seen all Europe over; there was as it were in every country the appearance of a man's hand, and "lo! a roll of a book was therein." Before the sixteenth century was out, nearly every chief country in Europe had the Bible, or at least the New Testament, in its own tongue.

And now, as Dean Milman puts it, in the Introduction to his *Latin Christianity*, "the primal records of Christianity, in a narrow compass, passed into all the vernacular languages of the world. Christian people gathered everywhere in family worship around the Bible. The strongest Protestants spoke fearlessly of the Family Altar."

Only one thing remained before the great work could go forward with free course:—access to the original Scriptures, free access for scholars of all ranks. Erasmus provided that access in the case of the New Testament in 1516. The Old Testament was already in print in 1488; twelve valued copies of it still survive. The stone had then been finally rolled away from the sepulchre in which the dead languages lay. A list of Bibles in the order of the time at which they were published is the best help to the study of this stage of the subject. They reveal to us the peril encountered and the price paid by the great pioneers of our progress whose names we honour and keep in sweet remembrance.

Exile and death were often their reward. England cherishes the memory of Tyndale and Rogers who, one

abroad, the other at home, laid down their lives for their brethren. Coverdale's life, often in peril, was given him for a prey. In Germany, Luther's life was for a time a romance of peril. In France, Lefevre escaped death but wished that he had died. For Spain, Ezquina, in 1543, published a version of the New Testament at Antwerp, presented it to Charles V. at Brussels and was thrown into prison for his pains. Valera, whose version in Spanish was founded upon Reyna (1569), was an old man of seventy when at Amsterdam in 1602 he brought his "Minchah" to God.

Dalmation, who translated from Luther's Bible a version into Sloven, was hidden in a crypt under the stable of Baron von Augsburg, in Carniola, while he did his work. It was printed in Wittenberg in 1584. Finally, Liesvelt the publisher of a version of the Bible in Dutch, printed in Antwerp in 1526, was condemned and beheaded for asserting in one of his annotations, that "the salvation of mankind proceeds from Christ alone."

The Call of the Future.

Every young man and woman reaches in due time a parting of the ways, when the call of the future becomes peremptory and urgent. Childhood's irresponsibility soon passes. Early in life it is borne in upon most that they must prepare for life's tasks, and a little later the conviction deepens that they must make haste to assume them. There is nothing new in this. The successive generations of our race from remotest antiquity have shared the experience which is common to the boys and girls of our own day.

It seems to some of us that we were only yesterday where now our children are. With eager eyes and hurrying feet we trod the upward path. Our commencement day, our diploma, our good-by to school and college, were to us as interesting and important as they are to our sons and daughters. We heard the bugle call that summons them to action.

We are not yet on the retired list, though we have fought in many battles and faced many an obstinate foe. Some of us have been bitterly disappointed; the ideals of others have changed; only a few have reaped that fruit of attainment that hangs temptingly from the bough when one is young, light-hearted and ambitious. Not the music of the future, but the echoes of the past: come to older people, as they tread the evening slopes. But they understand and sympathize and to some extent share the enthusiasm of the young, as they join in the plaudits which are given to those who start gallantly on a new campaign. Here and there is a fortunate soul, sanguine to the last, always spontaneous, always courageous, always dominant, and always young. To such, the high call of the future is ever sounding, flung down from angel harps across the last river, and filling the earthly life with the minstrelsy of heavenly cheer.

From the great universities, splendidly equipped and amply endowed, thousands of graduates are going forth, to engage in the activities of the world. They are going also by thousands more, from smaller educational seats, which though handicapped by poverty, still develop in their students all that is manly and womanly, still furnish them nobly with the essentials of scholarship. The small, the obscure, the struggling Alma Mater, in New England, in the West, in the South, or in the States on the long Pacific Coast, deserves well of her children. Not all the finely educated men and women are coming from the conspicuous and crowded universities. They contribute their quota to those who shall constitute the leadership of the

age, but there is a large and fine contingent that is sent out by humbler colleges, where poorly-paid and little-known professors do missionary work in true missionary spirit, and are honored by the Lord whom they serve.

The Leadership of the Future.

In the several departments of government, finance, war, philanthropy, municipal and national politics, missionary effort, and in that large and unselfish Christian endeavor which makes for the uplifting of humanity, the educated young people who this summer issue from the classroom to mingle in world-business of some sort, will step into the foremost rank. Is there a line of battle, east or west, on sea or land? The captains or the picked men, the men who have known the rigor of study and the moulding of discipline. Is there need of reform in politics? Into the arena, alert for good government, spring the college men, men who have been made ready for the conflict by their serious study. Among the most efficient workers who help the poor, who tackle with brave hearts with problem of immigration, who never despair of elevating the masses, are the flower of our university men. If a governor is wanted in the Philippines, or a minister needed for a foreign embassy, he is chosen from the list of graduates whom a college has armed for the delicate and diplomatic and tactful situations that confront a man when he deals with men. We must find the leaders of the future in the classes that are shaped in the institutions which cultivate body, brain, heart and mind, and fit the young to assume posts of influence and duty.

A Common Mistake.

The pressure of immediate necessity in many homes and the general desire on the part of the young to escape from tutelage and accept obligations as soon as they may, combine to push the young too early into the thick of the fight. It sometimes seems as if in America we were jealous of the time it takes for children to grow up. They are hurried from grade to grade in the preparatory schools, hastened through college, precipitated while yet immature upon society that finds them crude and unripe, and naturally, they cease to learn and to grow. For evident reasons, where the want of the hour is not insistent, the preparation for life should be extended. Post-graduate work is not a wasteful expense of time or money for the teacher, the physician, the lawyer, or the student of science. Granted, fair ability and conscientious study on the student's part, it is wise, whenever it is possible, to prolong the years of preparation and to wait a little while before the conflict with active work begins. In this country and this age, that conflict is seldom relaxed. The man who finds himself in the whirl of an intensely eager and strongly competitive period has not time to take breath, to drop his work, and sit down in quiet.

A Trans-Alaska-Siberian Railway Company has been organized, the road to run under Bering Strait and connect with the great Russian line. Application for right of way through Alaska has been made.

Fifty years ago only a few strips of coast line were open to the gospel in China, and not more than 150,000 portions of God's Word had been circulated. To day the empire is open from end to end, there are 2,700 missionaries, 10 million Scriptures and portions have been circulated (nearly half of them old), and there are said to be 250,000 in the Native Christian community.

What is Success?

Success is the net result of innumerable and persevering efforts made with intelligent design. The idler never succeeds. Neither does success come to the person who swings like a pendulum from side to side with no settled purpose. "Unstable as water, thou shalt not excell," and "Though art weighed in the balances and found wanting," are the words written to-day on the records of those who are laggards in the race, or weak, cowardly and vacillating.

We are much too ready to call the person signally successful who makes a fortune. The country is rich, its resources are expanding, and luxury is on the increase. To hear some people talk, you would suppose that the only success worth mentioning was that which is counted in dollars and cents, which gives a man the control of millions. A millionaire is no longer singular. We have men whose wealth foots up to many millions, and our young people are dazzled by the sight of this success, as if there were no other.

Yet the great surgeon who mitigates human pain, the great scientist who discovers and applies new secrets of nature and brings the ends of the earth nearer together, the great admiral, the great commander managing by sea and land those battles that are God's battles, working out God's hidden purposes, the great orator handling vast things by a magic purely spiritual and subtle, the great teacher, impressing and shaping childhood and youth, and the great missionary winning alien peoples to the cross, are each and all greater and more truly successful than the one who simply amasses money, and is king in the market-place.

To See Visions.

Our hearts are uplifted in earnest prayer that the young who are to be graduated from our colleges and seminaries may indeed see visions of future power, self-denial and loving labor.

Nothing is so important as that these educated young people shall be Christians in the vital and real sense, which makes the disciple cling close to and constantly imitate his Lord. If they receive into honest hearts his teaching in their colleges, they will go out immensely influential and immensely blessed. On the other hand, if they leave college without having given their fealty to Christ, the danger is that they will never become his followers and friends that they will drift into the ranks of his enemies. Would that all our dear young people might have a vision of the Lord, looking down upon them from the sky, and that each might hasten to answer, "Lord, what wilt thou have me to do?"

Then their heart's cry would be.

"Open our eyes, good Lord, open our eyes,
For Thou hast girt Thyself in captive guise,
And from the heathen gloom, Thy voice we hear,
'I was in prison, and ye left me there!'
Open our eyes, good Lord, open our eyes!"

"Open our minds, good Lord, open our minds!
When sin or selfishness man's conscience blinds,
Scatter the mists that cloud Thy clear command;
Then with rich blessing on each Christless strand
Open Thy hand, good Lord, open Thy hand!"

American Messenger.

Is thy life-summer passing?

Think not thy joys are o'er!
Thou has not seen what autumn
For the may have in store.

Calmer than breezy April,

Cooler than August blaze,

The fairest time of all may be

September's golden days.

Press on, though summer wane,

And falter not, nor fear,

For God can make the autumn

The glory of the year.

—Frances Ridely Havergal.

MADE IN JAPAN

LIEN

Three Tests of Friendship.

What is a friend? We often speak the word lightly, not realizing how much it means. A friend is one who needs us, and one whom we need. Around us may be many whose companionship we enjoy, but were they to suddenly drop out of their places, there would be no soreness, no sense of deprivation, no lack of comfort elsewhere. We do not need them; neither do they need us.

A friend is one to whom we cling, though many leagues of space separate us, whose fellow feeling we never doubt, though years pass with no sight of his face or word from his pen. We know our friend loves us and that when we meet again, it will be on the same old terms; we shall begin where we left off.

A friend is one in whom we can confide. The secret chambers of our soul open to his touch on the latch; we give and take tenderest confidences.

Nothing these three characteristics of friendship, we can see how great a thing it is to have found a real friend. Many go through life without it. Thousands imagine their friends are numbered by scores, but if subjected to these tests every one of them would fall off into the great sea of common humanity or comradeship. In view of all this, how great is the wonder of the Lord saying to us, "Ye are my friends." If we are Christ's friends, then he needs us as we need him; then he loves, though our eyes see not his face, nor ears hear sound of his voice; then all the secrets of God are, or are to be as soon as we can bear it, revealed unto us.

The Congregationalist.

One Way of Self-Defense.

"Keep sweet as a means of self defense," says a shrewd moralist. Men are mostly ready to resort to every other means than this. They have recourse to sharp retorts, legal processes, diplomacy, fists and bullets. But nothing is quite so sure of success as keeping sweet. Sir Thomas Lipton's yacht was defeated in a great international race. His disappointment was bitter, but he kept sweet. Not long ago the American Consul General presided at a banquet in London at which Sir Thomas was presented with a splendid silver service from his American friends. He had won those friends chiefly by keeping sweet under adversity. The Consul General said, "No man in the world has done so much to build up friendly relations between America and England" as Sir Thomas. One may not care for the yacht race, but one can hardly ignore this extraordinary statement. Not rulers, not statesmen, not army not commerce, but a man who so controlled himself as to praise his victors for their victory—this, says a Consul-General, is what has made these friendly relations. But the truth is not new, for "he that ruleth his spirit [is better] than he that taketh city"—Exchange.

Dr. Renault, a young chemist of Marseilles, France, have invented a tablet which not only contains enough nourishment, he claims, for a man for twenty-four hours, but they also act as a stimulant, and he is in St. Petersburg to offer his services to the Czar.

Hugo Gorlitz, who used to manage Paderewski, announces that he has discovered two Viennese girls, aged respectively 12 and 14, now studying in Leipzig, who have not only remarkable gifts for music, but are already sufficiently progressed to be able to appear in public.

Mrs. Ernest and Mrs. Francois Carnot have opened at Nice an establishment where hundreds of young women are busy preparing bandages and hospital supplies for the Russian wounded. Money is received daily, and the ladies will send a train load of supplies to the Czarina at St. Petersburg.

Memory.

BY REV. CAMPBELL COYLE.

She leads me back to childhood's bowers,
To tangled grass and dew-wet flowers,
In the joyful long ago;
When life and joy walked arm in arm,
In the joyful long ago.

She leads me back to boyhood's days,
To lusty sports and noisy ways,
In the youthful long ago;
When life and youth walked arm in arm,
In the youthful long ago.

She leads me back to college halls,
To cloistered nooks and stately walls,
In the thoughtful long ago;
When life and thought walked arm in arm,
In the thoughtful long ago.

She leads me back to pain and toil,
To heart's unrest and fierce turmoil,
In the hopeful long ago;
When life and hope walked arm in arm,
In the hopeful long ago.

She leads me up and down the stream,
Bright with many a glint and gleam,
Of the weary winding years;
And my inmost soul is sad and glad
When I think of the winding years.

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